

9/2 '81 ERAWS Q.B.

ERAWS GUIDE-BOOK



RETURN TO
LIBRARY

EDUCATION RELIEF AND WELFARE SECTION
ANANDANAGAR ★ PURULIA

ERAW'S GUIDE-BOOK



ANANDA MARGA BOARD OF EDUCATION
of
Ananda Marga Paracaraka Samgha
Anandanagar Purulia

All rights reserved by
ANANDA MARGA BOARD OF EDUCATION
(Central)

First Edition—1st January 1981

Publisher :

Acarya Keshavananda Avadhuta
ERAWS Secretary
Education Relief and Welfare Section
511, Jodhpur Park, Calcutta-700 068

Printed by :

Madhavendra Bramachari
ANANDA PRINTERS
3/1C, Mohan Bagan Lane
Calcutta-700 004.

Price Rs. 3.00 only

CONTENTS

	Page
1. WHAT IS ERAWS ?	1
2. BRIEF HISTORY	2
3. Organisation Position of ERAWS	3
4. Structure of AMPS	5
5. Education Section	6
6. Types of Schools	7
7. AIMS and objectives of AMSAI	7
8. AMJAS	8
9. AMPES	8
10. How to Start an AMSAI School	8
11. Stuvol Training	12
12. RELIEF	13
13. Functions of R—I	14
14. Functions of R—II	15
15. Functions of R—III	17
16. AMURT	18
17. AMUPRESO	20
18. Medical Section	21
19. PCAP-CL	27
20. TBPW Section	29
21. EMS	30
22. ECS	33
23. Bhukti-Pradhana	33
24. Samaja Mitram and Smarta, Jilva Mitram and Dharmamitram	33 37

25. Upabhukti-Pramukha	40
26. Sandhivigrahika, Janamitram and Lokamitram	45
27. Eraws units and the Priorities of their Work	47
28. 10 Compulsory Items of Newsletter	48
29. AM Children's Home	50
30. AM Students' Home	53
31. AM Retiring Home	54
32. AMURTEL	56
33. AM Bhagavata Dharma Vishvavidyalaya	
34. Who is Who ?	
35. Addresses	

FOREWORD

ANANDA MARGA is now spread over 154 countries of the world. With the passing of each day, the number of Marga follower has been steadily increasing. The Ananda Marga Pracaraka Samgha organisation is committed to utilise the physical, intellectual, moral and spiritual potentialities of the unit and collective body for the betterment of the entire humanity.

Education, Relief and Welfare section (ERAWS) is the social service wing of Ananda Marga Pracaraka Samgha (Central). There are many countries in the world where there is a lot of social and economic disparity. ERAWS, the humanitarian wing of Ananda Marga Pracaraka Samgha, has elaborate plans to render maximum service to the masses in the realms of Education, Relief and Welfare. For the administrative convenience the globe has been divided into sectors, Sectors into Regions, Regions into Dioceses, Dioceses into Dits, Dits into Blocks, Blocks into Panchayats, Panchayats into villages. There are secretaries in-charges for each administrative unit. To assist these structural and organisational workers, there are an ever-increasing number of ERAWS optees. All the ERAWS workers should be well-posted with the details of ERAWS schemes and working procedures. The present Manual ERAWS Guide book deals with all the indispensable rules and regulations regarding ERAWS.

We shall consider our labour amply rewarded if the guide book serves as a useful handbook to the ever-increasing number of ERAWS Optees.

What is ERAWS ?

Education, Relief and Welfare Section, popularly known as ERAWS in abbreviated form, is one of the most important departments of Ananda Marga Pracāra Samgha. It is the humanitarian wing of AMPS, dedicated to the cause of selfless social service.

“ĀTMAMOKŚARTHAM JAGADDHITAYA CA”

—Self-realisation and Selfless service to Humanity are the twin objectives of AMPS, and the ERAWS undertakes the responsibility to promote the cause of social service. Though humanity has come to this earth many thousands of years back, still the social progress has not been smooth and even. There are many, many millions of brothers and sisters who are either socially neglected, or educationally and culturally backward and economically poor and crippled so much so that they badly need moral and material help from those who have the sympathetic heart to feel and the ready will to serve these neglected and distressed human beings.

The ERAWS Section has taken upon itself the onerous task to mobilise the human and material resources in order to promote the allround development of our needy brothers and sisters in a systematic and scientific way.

Brief History

Until May, 1963 ERAWS was a non-entity. It was first floated in the year 1963, on the occasion of Ananda

Purnima. It took the subsequent months of the year to finally and fully lay out the blue-print of such a monumental project. The New Year's Day, 1964 first witnessed the opening of two ERAWS schools, on the same day—one at Anandanagar, the official Headquarters of AMPS and the other at Jamalpur (Bihar) where the Rev. Marga Guru used to stay in those days. Those two schools acted as trend setters and following those models, scores of such schools were started in different parts of the country in the subsequent months of the year. As large number of young and educated workers increased the strength of the dedicated cadres of AMPS, ERAWS also had its steady growth in mass and volume. The next year ERAWS trained a large band of volunteers in order to equip them to conduct rescue, relief and rehabilitation operations in natural calamities. Our first team of trained volunteers had very useful training and practical experiences in drought relief and extensive flood relief in Bihar and West Bengal in the first phase. Since then the ERAWS Relief Team had always been in the foreground of relief operations whenever and wherever the occasion arose, whether in drought in Bihar and Rajasthan or flood in Bengal, Bihar and Uttar Pradesh or in the earthquake in Koyanagar (Maharashtra) or in Refugee relief camps in India-Bangladesh border or in cyclone and typhoon relief in Andhra and Tamil Nadu coastal areas. In each case, the extent and volume of relief rendered plus the amount of dedication involved, fetched tremendous good will and appreciation for the ERAWS volunteers from the administration, the local people and the press.

Alongside of the disaster relief ERAWS has been running a large number of medical units—both stationary and mobile. It has a number of permanent Master units at different places in the Globe, promoting Tribal welfare (TW).

For further broadening of its service base, ERAWS has recently floated a few more wings like the Prevention of Cruelty to Animals and Plants and Cheap Literature (PCAP & CL); and EK Manav Samaja (EMS). The first one is pledged to educate the masses about the need to preserve the plants' and animals' lives to prevent ecological imbalance. The second one aims at promoting oneness of human society by encouraging the spirit of human understanding.

It was not until when the AMPS, the parent body, started sending its roving ideological ambassadors to other sectors of the world that the scope of ERAWS further expanded. Now in 1980, with all the sectorial and regional Headquarters in 9 Sectors and 93 regions being fairly established ERAWS has been running thousands of educational institutions, Master Units, Homes, Charitable dispensaries, TBPW units, AMURT stores etc. The present size and volume of work has transformed ERAWS into a huge international social service organisation.

Organisational Position of ERAWS

In the organisational side, Ananda Marga is divided into Departments, Sections and Branches. ERAWS is one and the most important of all the Departments with a number of Sections and Branches as given below :-

Department	Section	Branches
ERAWS	1. Education (E.I-I, a) E. I.-II, E. I.-III)	AMSAL (AM Special Academic Institution)
		b) AMJAS (AM Jagrati School)
		c) AMPES (AM People's School).
	2. Relief (R-I, R-II, R-III)	a) AMURT (AM Universal Relief Team)
		b) AMURTEL (AM Universal Relief Team (Ladies).
		c) AMUPRESO (AM Universal Permanent Relief Society)
		d) PCAP & CL (Prevention of Cruelty to Animals and Plants & Cheap Literature)
	3. Medical	
	4. TBPW (Tribal and Backward People's Welfare)	a) EMS (EK Manav Samaj)

Structure of Ananda Marga Pracaraka Samgha

Ananda Marga Organization has been divided into two parts : Structural side and organizational side.

In the Structural side, the world is divided into nine sectors, Sectors into Regions, Regions into Diocese, Diocese into Districts, Districts into Blocks, Blocks into Panchayets and Panchayets into Villages and accordingly different secretaries are posted in the different levels (Sectorial Secretary, Regional Secretary, etc.)

In the Organizational side, Ananda Marga is divided into Departments, Sections and Branches (and Branches), from sectorial level to village level, and similarly, different secretaries and in-charges are posted (Sectorial ERAWS Secretary, Regional AMURT Secretary, Diocese RAWA Secretary, etc.)

Sectors	Regions	Diocese	Dit	Blocks
1. Delhi	10	104	435	5596
2. Hongkong	10	68	1249	6861
3. Manila	7	62	375	3003
4. Suva	8	24	60	179
5. Newyork	16	110	639	2700
6. George town	7	45	133	1612
7. Berlin	13	80	153	804
8. Cairo	12	58	247	2707
9. Nairobi	10	45	450	2129

* Total no. of Panchayets of the globe :— 166000

* Total no. of Villages of the globe :— 1660000

Education Section

Education

Education, in its etymological sense means a systematic and sustained effort to encourage and develop the best of one's latent mental physical and spiritual qualities. It sets in a process of evolution wherein the lower and crudifying animal propensities are gradually eliminated and the humans become fully human, whom we may also describe as divine. There may be slight differences of opinion among the different educationists over the modes of imparting of education but regarding the content, scope and goals of education, they are unanimously agreed that "SA VIDYA YÁ VIMUKTAYE" i. e. Knowledge is meant for liberation—physical, mental and spiritual. Education, in its proper connotation, is hardly synonymous with book knowledge or literacy; it is much wider in scope and denotation. It is the most potential medium to revolutionise the physico-psycho-spiritual personality of human beings. According to AM concept, education means:

EDUCATION	DESMEP
E—Enlargement of mind	
D—DESMEP	D—Discipline
U—Universal outlook	E—Etiquette
C—Character	S—Smartness
A—Active habits	M—Morality
T—Trustworthiness	E—English (or any other Language
I—Ideation of Great	
O—Omniscience Grace	P—Pronunciation
N—Nice temperament	

Our System

Keeping in view the aforesaid broad objectives of Education, AM has formulated a system to impart education to students in different stages:

1. Primary Stage—From nursery to Std V (a period of approx. 7 years)
2. Post Primary Stage—From Std. VI to VII
3. Secondary " " Std. VIII to X
4. College " 4 years
5. University " 2 or 3 years as the case may be.

Types of Schools

Considering the nature of localities and financial conditions, the Education Department will decide to set up three categories of Primary Schools:

1. AM Special Academic Institution (AMSAI)
2. AM Jagrti School (AMJAS)
3. AM People's Day & Night School (AMPES).

AIMS and Objectives of AMSAI

1. To open and to manage all AM educational centres for the general public (from Kindergarten up to University level).
2. To inspect and supervise the management of the schools.
3. To ensure supplies of needed materials and books for the schools.

Aims and Objectives of AMJAS

(Full Form Ananda Marga Jagrti Schools) To start, manage and inspect all AM Jagrti schools. Jagrti schools are those primary schools (also including Kindergarten and Nursery schools) which are set up to serve the poorer section of society with either no tuition fee or very nominal fees. Each Ananda Marga Jagrti should start a Jagrti school.

Aims and Objectives of AMPES

(Full Form Ananda Marga People's schools)

1. To start, manage, inspect and supervise all Ananda Marga People's Day and Night Schools, (concerned with giving mass education, basic literacy, oral concepts of hygiene, especially for adults.)

2. To arrange for the availability of teaching materials for PDS and PNS at a cheap rate, with the co-operation of AM Board of Education and the PCAP & CL Board.

How to start an AMSAI School

An AMSAI school should preferably be started at a place where there is already an AMPS unit. The AM members should form an adhoc committee of three to five members. These members should then hold a meeting and take resolutions on the following agenda : (1) fund-raising, (2) searching for a building, (3) publicity campaign, (4) arrangement of school furniture. They

may also approach other interested individuals or parties for moral and material support for opening and subsequent development of the schools.

1) Fund-raising

The members concerned may raise funds from amongst AM members as well as our sympathisers and patrons and admirer. Substantial amount of money may come in the form of voluntary contributions ; there may be others who may not be able to render financial help out of their own pockets because of poverty, but they will be ready to give you their time and effort to raise funds from comparatively affluent parties. Members may also try to raise funds by organising charity shows or by publication of nice souvenirs.

2) Search for a building

All our recognised AMPS units which are fairly old should have their own land and building. An AMSAI school should be housed preferably in our own building. But considering our vast programme to have AMSAI schools in each and every block, initially AMSAI schools may be started in rented buildings which should be spacious enough to provide one office-room, at least 2 class-rooms, 1 common-room for demonstration to Pre-primary children and one room for visitors. The building should have an open lawn or compound to be used as a playground for school children. The building should be located in a peaceful and decent locality.

3) Publicity Campaign

Members should see to it that the people of the locality in which the proposed school will be located inform are well in advance about the opening of the school. For that purpose, they should distribute leaflets, make maximum door-to-door contacts (DDC) and if possible, arrange slide-shows through local cinema houses. Maximum number of families should come to know of the newly-opened school and decide to send their children to the ERAWS school.

4) Arrangement for school furniture

The proposed school should have sufficient furniture, such as, tables, chairs, seat-benches, high benches or desks, black board, almirahs, wall-clock, school registers and records, school vans and the last and most important, children's apparatus. To attract the children and to keep their minds engaged, there should be adequate number of kindergarten (K. G) toys and dolls, charts, maps etc. Nursery and K. G. children must be taught with apparatus, toys and charts.

Advisory Committee

After the opening of the school a broad-based committee should be formed with the following office-bearers and members :

- 1) Chairman—DS or Dit LS, Bhukti Pradhan Upa-bhukti Pramukha or any A'carya or senior margii.
- 2) Secretary—School Principal himself is ex-officio secretary.
- 3) 3 sitting members,

The School Advisory Committee must sit once in a month and the Principal or Teacher-in-charge

should apprise the members of the latest financial and other aspects of the school. Verbal permission should also be sought for incurring expenses in the following month. The members should, in their turn, offer valuable and mature suggestions for the betterment of the school.

Bank Accounts

A bank account must be opened in the name of the school. The account should be operated jointly in the names of the chairman and the secretary-cum-principal of the school, never in one's personal name. The amount of money realised from tuition fees, conveyance charges, voluntary contributions, donations etc. must be deposited in the bank and part of the amount may be drawn on fixed dates to meet the recurring expenses of the school.

Sign Boards

Every school should have a Signboard of fairly impressive size i.e. 6'x4' with sky-blue background with white lettering with the clear mention of ANADA MARGA PRIMARY SCHOOL etc.

School Uniform

ERAWS Primary School children should invariably wear red shirts (Binny's red is preferable) or red blouses, black shorts or skirts, white socks and black shoes, with a school monogram pinned to the shirt or blouse.

School Hostels

During the last few years, the guardians have been increasingly appreciating ERAWS system of education.

Consequently, many of them would like to keep their wards in our hostels. Naturally our schools should make proper arrangements for hostel facilities.

Stuvol Training

DESMEP and STUVOL are the hall-marks of ERAWS system of education. The full form of DESMEP is : D—Discipline, E—Etiquette, S—Smartness, M—Morality, E—English and P—Pronunciation.

STUVOL means students' volunteer training. Keeping in view the age, ability and aptitude of the pupils, STUVOL has been graded into BASIC STUVOL, JUNIOR STUVOL and SENIOR STUVOL.

BASIC STUVOL is meant for Primary section, JUNIOR STUVOL for post-primary section and SENIOR STUVOL for the High school Section.

STUVOL implies co-curricular training. It has mainly four aspects :

Physical aspect—includes games, sports, physical training, drill, parade (in a very elementary level).

Intellectual level—General knowledge on Geography, History, Hygiene, Natural study and Civic Habits etc.

Cultural aspect—Rhymes, Recitation, Dramatising, Mime, Mimiery, Go-as-you-like, Painting, Songs, Dances etc.

Moral aspect—story-telling ; particularly those stories that highlight the highest values of life, collected from the best classics of different countries.

RELIEF

Introduction

The whole process of cosmological evolution is generally divided into two phases : Involution and Evolution ; in AM philosophy, they are called Samsara (Extroversive phase) and Pratisamsara (Introversive phase). The quinquemental world made of Ethereal, Aereal, Gaseous, Liquid and Solid factors has come into being in the Extroversive phase and in the Introversive phase of animation, innumerable organisms—the living beings, the microbes, the jivas have emerged. Most prominent among them are the humans. Not only the humans, but also the vast world of animals and plants deserve human attention and care, because ecologically the human existence is extricably linked up with the existence of animals and plants.

But as we are directly concerned with our human brothers and sisters, we need to pay immediate utmost attention to those of humankind who badly need it. Moreover, it is an inexorable natural law that all humans are not equally developed in the scale of evolution. Sadly, only a microscopic number of people are highly evolved physically, mentally and spiritually while the majority of human beings are hopelessly undeveloped and handicapped in all respects. Hence the utmost necessity of organised relief by the privileged for those who really need it.

Relief

Since its inception in 1963, the ERAWS Department has been developing a huge Relief administrative

machinery to conduct large scale Relief operations in various fields most efficiently. The following pages will give an idea as to how BRAWS intends to serve the distressed children of God through its multi-purpose relief programmes.

Sections and branches :

It has already been pointed out that the Relief is a section of the BRAWS department. Now for scientific and systematic performance of Relief work, the Relief section has been sub-divided into three subsections :— (a) Relief—I, (b) Relief—II, (c) Relief—III.

Functions of Relief—I

1. To open and maintain all kinds of Homes.
 - (a) Ananda Marga Children's Homes for parentless children).
 - (b) AM students' Homes for poor students, (c) Retiring Homes for superannuated gentlemen, (d) Invalid Homes, (e) Handicapped people's Homes.
2. To construct and maintain Guest Houses for tourists. The tourists will pay requisite charges for accommodation.
3. To open AM Academy of Light for minors.
4. To start and maintain sanatoriums for lepers (AM New Life Asylum) and for TB and other chronic patients or Post Recovery Rehabilitation centres. The management will remain under Relief—I section but the medical treatment and other associated works will be under Medical section.

5. To Render any other relief services, not coming under any other item.

Functions of Relief— II

1. To conduct extensive Disaster Relief (Disasters such as flood, drought, famine, earthquake, volcanic eruption, pestilence, Refugee problems arising out of civil war or war of external aggression etc.)

AMURT wing is mainly responsible for the above mentioned disaster Relief.

Purposes and programmes of AMURT.

2. To carry out PAINCA SEVA (5 kinds of services).

(a) General Relief—Relief stores are to be organised for rendering general relief with following items :— (a) Food grains (Rice, flour, wheat, grains etc) ; (b) Salt ; (c) Kerosene oil ; (d) Cooking oil ; (e) Mustard oil, Til oil, Rape-seed oil, Sunflower oil, Soyabean oil, Coconut oil etc. ; (f) Coarse Dhotis ; (g) Coarse Saries, (h) Miscellaneous Clothes, (i) Matches ; (j) Pulses ; (k) Misc. goods : Fodder, Water supply, Spices, Washing soda, Soaps, Utensils etc, (l) Misc. Family Requirements.

(b) MEDICAL RELIEF—Distribution of medicines.

(c) AID TO POOR STUDENTS—Helping with fees, accommodation, clothings, books etc.

(d) NA'RA'YANA SEVA' (General)—Helping calamity-hit people with Sub-sidised relief programmes like CHEAP KITCHEN etc.

(e) NARAYAN SEVA (VISHESA-ESPECIAL)-
Helping the extremely poor by feeding them through free
kitchens etc.

* * *

Mela Relief

It will be the organising responsibility of R-II
section to arrange for MELA RELIEF. LIST of items
for Mela Relief is given below :—

- (a) Cheap Kitchen ;
- (b) Medical—(i) Medical camp
(ii) Mobile Medical aid centre
- (c) Missing Squad—Information centre.
- (d) Collective social service (C.S.S)—(i) Sanitation,
(ii) Water supply, (iii) Disposal of dead bodies.
- (e) Traffic Control
- (f) Kathá Kiirtan
- (g) Sale of CLS books.
- (h) Liason.
- (i) Publicity by sending news, mobile cinema and
other means.
- (j) Taking photographs.
- (k) Aopadhyāyika Svādhyāya.
- (l) Sale of industrial products and handicrafts of
Children's Homes.
- (m) Open Conference.

The headman of a particular Mela shall be known
as co-ordination incharge, Mela Relief.....Profit

in kirtana and sale proceeds of Industrial products and
other products of Homes shall be sent to Home.

Festoons will be as follows :—

ANANDA MARGA PRACHARAKA SAMGHA
MELA RELIEF

* * *

nction of Relief—III

Functions of Relief—III (Regular painca Seva)
section are as under :—

1. To work permanently in a place.
2. Section-Incharge is Relief-Incharge—3 (Central).
(At present RI-III is the In-charge, Painca Seva,
Regular).
3. Regional Relief stores or sectorial Relief stores
or Central Relief stores are to be treated as stock of
relief—III. Commodities from these stores may, however,
be realised in favour of Relief-II in case of emergency
with the permission of RES, SES, or ERAWS Secretary
as the case may be.
4. All the five items of Painca Seva as mentioned
below are to be done by Relief-III section.
 - i) General Relief :—Details are the same as that
in the code of Relief-II section.
 - ii) Medical Relief :—Details are same as that in
the code of Relief-II section.
 - iii) Aid to poor students.
 - iv) Nārāyana Sevā (Sadharana) :— Ordinary
Nārāyana Sevā means helping the economically depressed
people by starting cheap kitchens of permanent nature.

v) Nārāyaṇa Seva (Viśeṣa) :—Special Nārāyaṇa Seva means helping extremely poor people by feeding them free of cost on certain occasions neither permanently nor continuously for a few days. There won't be any free kitchens started by Regular Painca Seva authorities.

This Viśeṣa Nārāyaṇa Seva, distributing free food to extremely poor people is to be done compulsorily a day before all Dharmika and Social functions of A'nanda Mārga and also wherever or whenever possible on the day of religious or social festivals of different communities.

Further details in connection with Painca Seva are same as that in the code of Relief-II section.

*

*

*

AMURT—Its Activities :

Although A'nanda Mārga Universal Relief Team (AMURT) is a branch of Relief section-II of ERAWS Department of AMPS, its importance in the realm of service is beyond the scope of any measurement. It serves not only the human world but plant and animal worlds also and that is why, it has been placed under a senior secretary of AMPS (Central). Now for the purpose of increasing its universal scope of activities in more rational way within a short span of time AMURT has been broad-based more than ever before.

Functions of AMURT

1. To select and recruit volunteers and arrange training such as, first aid, fire-fighting, rescue etc.

2. To organize relief stores in AMURT units (in all AM units).

3. To maintain contact with local and international relief organizations and become affiliated or draw up agreement of co-operation.

4. To Register AMURT as a disaster relief organization and get official recognition from local and national governments.

5. To contact doctors and nurses who can be of assistance in emergencies to help render relief.

6. To organize and maintain relief teams of four or more persons which can respond to local and distant disasters and other emergencies.

7. To secure all necessary equipments and supplies for effectively and promptly responding to any natural or man-made calamity including vehicles, uniforms, relief supplies, short-wave radios, tools etc.

8. To maintain an AMURT account and organize fund-raising efforts before and during emergencies.

9. To maintain and other office records, including letters of appreciation, news clippings, documents, reports etc., so that we can utilize AMURT to do relief.

10. To respond to natural and man-made calamities with prompt and efficient relief in co-operation with governments and other relief organizations. To see that no one, suffering from calamity, is left with the feeling that he or she has been forsaken by the Almighty Father.

II. To Obtain proper appreciation letters from governments and other bodies.

* * *

AMUPRESO

The full form is Ananda Marga Universal Permanent Relief Society. It is a branch of Relief section. That is why AMUPRESO Secretary (Central) will be officially responsible to R—I, R—II, R—III and ERAWS Secretary for his authority.

Purpose

In order to help the human society to fight against unforeseen and natural or man-made calamities we have our AMURT. But there are certain other problems which are, to some extent, of permanent nature and hence, deserve solution of permanent nature. With this end in view we have opened our AMUPRESO.

Scope of Activity

All relief work of a permanent nature coming within the scope of R—I, R—II, R—III, i.e., Children's Homes, Students' Homes, Cheap Hostel, Academy of Light Handicapped Peoples' Homes, Retiring Homes, All sorts of Asyla etc. for males and managed by males; whenever possible, it will render economic and other help to similar units which are meant for ladies and managed by ladies. All Relief of permanent nature which have not yet been included in the lists of R—I, R—II, R—III but people are in need of such relief bodies of permanent nature. In a nutshell, AMUPRESO intends :

1. To organize, maintain, supervise and inspect all relief projects of a permanent nature coming within the scope of R—I, R—II, R—III, including Children's Homes, Students' Homes, Cheap Hostels, Academy of Light (for the blind), Handicapped People's Homes, Retiring Homes and all sorts of Asyla.

2. To organize, maintain, supervise and inspect all permanent relief projects which do not come within the scope of R—I, R—II or R—III such as Drug cure Centres, Half-way Houses for young prisoners, mentally ill, ambulatory handicapped etc.

3. To Register as a permanent relief organisation, obtain official recognition from local and national governmental agencies.

4. To Contact government and private agencies for funding of relief projects, and arrange independent sources of income for good security.

* * *

Medical Section

Medical and Public Health Section has four sub-sections :—

1. Medical Education including medical teaching and medical training.

2. Medical Treatment.

3. Preventive measures : Taking proper care before the epidemics start.

4. Sanitation : Keeping air, water, light pure and constructing septic latrines for general public wherever there is any committee of AMPS.

This Medical & Public Health section is to work for the entire humanity. Incharge, Medical & Public health section is to help R—II and R—III in painca Seva whenever necessary.

Particulars of Medical Relief camps to be held in an area especially selected for the purpose or scheme for Ananda Marga Medical camp known as A'nanda Marga Cikitsa Shivira :

At present the scheme will be organised by Medical Public Health Incharge (ML). The duration of camp will be fixed in accordance with the necessity of the place, time and person.

Programmes to be covered :

- i) To change food habits (Proper utility of fruits and food articles)
- ii) Supply of nutritious food (how the food value of the common vegetables can be procured.)
- iii) To supply patent medicines.
- iv) Vaccination and inoculation.
- v) To prescribe asanas and Mudras.
- vi) To teach the utility of local medicinal herbs.
- vii) To invite Margii and non-Margii physicians.
- viii) Minor surgical operational camps.
- ix) Sanitary latrines and quarters.

Items of Hygienic Habits Especially Mentioned :

x) Not to sleep with animals, not to take rotten meat and food, not to take excessive wine, milk as compulsory item of food ; substitutes of milk are banana, tomato, black-berry and orange.

xi) Attempts are to be made for mass initiation.

xii) Temporary free kitchens are to be started at the place of camp and it is to be substituted by AMCK. There may be further addition in this connection if so approved by PURODHA PRAMUKHA.

Workers must remember that in case of all medical relief operations they must use—

a) The flag of A'nanda Marga.

b) Relief badge of A'nanda Marga (this badge is to be used in left arm by all workers who are not in prescribed uniform of whole timers. The prescribed uniform of whole timers must not be used by others) with Svastika Mark. The Svastika will be of red colour. On the upper side of Svastika there should be the inscription of A'nanda Marga and in the lower side of Svastika there should be the inscription of "RELIEF."

3. They must carry with them the sufficient number of leaflets in local language. The address of Head Office of Ananda Marga Pracaraka Samgha and also some of the important offices of the Regions concerned must be there.

4. They must carry with them sufficient festoons and post these festoons near the field of operations and also near the camp. The word "Ananda Marga Pracarakas Samgha" must be written on those festoons.

In case of any medical relief operation the DES, Dit. ES, BES, or any other worker working as head of the medical relief operation must submit a fortnightly report (first to fifteenth, sixteenth to last date) to the concerning RES and also to his immediate supervisor (i.e. where BES is the head of medical relief operation, one copy of the report is to be submitted to the RES of the concerning region and another copy to the Dit. ES who is his immediate supervisor. If the head of Medical Relief operation is MI (Central), he is to submit one copy to the concerning RES and another copy to ERAWs Secretary (Central) who is his immediate supervisor.

If the head of medical relief operation is Public Relations Secretary (Central), he is to send one copy to RES of the concerning Region and another copy to the General Secretary who is his immediate supervisor.

This report shall have four parts as mentioned hereunder :

1. Work done. 2. Accounts of Receipts and Expenditures. 3. Newspaper cuttings and photos, if any. 4. Work done in spreading morality amongst intellectuals and masses.

Functions of Medical Treatment subsection :

1. Starting Hospitals and Health centres.
2. Starting Nursing Homes in urban areas.
3. Nursing ailing persons outside the hospitals where it is not possible to give accomodation to the patients in hospital.
4. Practicing spiritualism amongst the diseased persons to increase their psychic strength.

Charitable Dispensary :

Charitable Dispensaries are to be started at the places where our schools are running. If no local doctor is available to serve the dispensary, a whole time teacher will acquire knowledge of homeopathic treatment and serve the dispensary as doctor.

This sub-section is to start :

1. Dispensaries (Homeopathic or Allopathic) in all towns and villages where there is any school of Ananda Marga. Whereever possible, a teacher may do the work of Doctor.
2. Health centres (Allopathic or Homeopathic or Ayurvedic) in village areas where there is school with hostels but there is no Government or non-Government hospital or Health Centre within a radius of five miles.

3. Hospitals (Allopathic or Homeopathic or Ayurvedic) in village areas where we have got Tribal Welfare unit or where we have got big centres with schools, hostels and farm in backward area having no government or non-gov't Hospital or Health centre along with general treatment of all diseases.

4. Nursing Homes (Allopathic or Homeopathic or Ayurvedic) in big towns (rate should be cheap and uniformity in rate should be maintained).

Difference between Dispensary and Health Centre :-

Hospital is a more comprehensive term. It includes the functions of both the dispensary and Health centre. In dispensary more medicines are used and it is for outdoor patients. The health centre, too, is for outdoor patients but in matter of medicines it is less than a dispensary.

The chief function of health centre is to take care of people's health in its area. Its function is to impart general instructions on health to the people and distribute medicine.

Hospital fulfils the functions of both in large scale and over and above people's best treatment for indoor patients.

Nursing Home is just like a private Home. There is no restriction in admission to the nursing home. Patients may pay requisite charges for their lodging, boarding and treatment. Nursing home is profitable for physicians but in ERAS it stands for service on the basis of no-loss, no-profit principle.

For system of return for medical units and preforma of monthly return please see the chapter 'Returns'.

Some medicines (such as tablets, tonics, injections) remain lying unused in every household. Those medicines should be collected and distributed as under : half used tonic or syrup may be given in full at a time to the patient. But tablets for full course should not be given at a time because some tablets will remain unused with the patient if he recovers earlier.

PCAP & CL

Full Form: Prevention of Cruelty to Animals and Plants & Cheap Literature.

This is a branch of Medical and Public Health Section. As this deals with medical science, biology, literature etc. it has been attached to Medical Section.

Scope of Activity

Ananda Marga exists not only for the benefit of all people, but also for plants and animals. This universe is the patrimony of all living beings, because all are children of the same Cosmic Father. But the skylicking greed of man always tries to deprive his animal brothers from the right of living according to their inborn instincts and natural wants. In order to bring world-wide consciousness among human beings, regarding the rights of the members of the animal and plant kingdom, this organisation has been started.

Aims and Objectives

1. To Prevent cruelty to animals and plants.
2. To Protect dying species of animals and plants from extinction.
3. To Create a sentiment of love for animals and plants by popularising our Bhūta Yajna.
4. Popularising vegetarian menu and saving the lives of innocent animals.
5. Supplying food and fodder to co-operatives of owners of animals and birds at a cheap rate.
6. Creating a social usage of tree planting with the mantra of Caryacarya and loving the forest.
7. Printing Dharmika books and booklets at the cheapest rate and making them available throughout the world.
8. Printing of cheap literature to bring socio-economic consciousness amongst the general public.
9. Printing of drama, poems, and other branches of literary expression which may bring consciousness amongst the public within the shortest time and which do not come within the jurisdiction of Ananda Marga Board of Education or which AMBE does not want to print.
10. Publication of books in mother language for PDS and PNS.

TBPW Section**FULL FORM—TRIBAL AND BACKWARD PEOPLES' WELFARE SECTION.**

Functions—This section is to start Tribal Welfare Units in Tribal districts and Master Units in all other districts to serve Tribal people and backward people respectively and help them in their all round development. Tribal Welfare Units and Master Units consist of the following units with possibility of addition of other units in future :—

1. Ananda Marga Primary School.
2. Ananda Marga Free Hostel.
3. Ananda Marga Children's Home.
4. Abha Seva Sadan.
5. Farm—(i) Agriculture, (ii) Sericulture, (iii) Gardening, (iv) Animal Husbandry-I (v) Animal Husbandry-II (all branches other than Dairy Farm), (vi) Seed, manure, soil protection and plant protection, (vii) Irrigation.
6. Industrial Farm.
7. Commercial Farm.

Programme for newly started Tribal Welfare Unit/Master Unit :

1. Small hutment for Jagriti to be constructed within a period of 7 days from the date of posting of worker.
2. Big hutment for school to be ready within 10 days from the date of posting of worker.

3. School to be started within a period of 10 days from the date of posting.

4. Already 'clean' and 'cultivable' lands to be brought under cultivation within a period of 20 days from the date of posting.

5. Medical unit to be started within a period of 10 days from the date of posting.

6. 'Childrens' Home to be started within a period of 20 days from the date of posting.

7. Remaining portion of land to be brought under cultivation within a period of one month from the date of posting.

8. Different sections of farm to be started within a period of one and half months from the date of posting.

9. Industrial Units to be started within 20 days from the date of posting.

10. All other units or items of Tribal Welfare Unit/Master Unit to be started within a period of one and half months from the date of posting.

11. AMRS Units to be started in each and every village within a radius of 3 miles within one month from the date of posting.

MS

FULL FORM : EK MANAV SAMAJA.

12. Purpose : Though humans came on to this globe over a millions years back, yet a sound compact social

order could not be evolved. Vested interests are trying to keep the different human groups into water tight compartments by preaching false, narrow and pernicious theories of race, religion, ethnicity, geography, culture, language etc. EMS will undertake a crusade against all dogmas and establish the highest Truth—Human Society is one and indivisible.

Scope of Activity :—This new organisation is a sub-branch of TBPW. Its scope is vast, for it is responsible for encouraging the sentiment of Universalism : one Human Society. It is a key organisation for Berlin Sector, since there are many eminent intellectuals and established groups who also propagate world fraternity, Guidelines for EMS :

1. Preach amongst the general public openly supporting all such factors that encourage fundamental humanities.

2. Psychologically discouraging all those factors that create divisive tendencies and try to destroy human fraternity.

3. Encourage the use of English as the world-wide medium of exchange amongst different language groups.

4. Popularize the metric system of measurement throughout the world.

5. Popularize the use of Roman Script (English letters) in different languages, especially in classical

languages like Sanskrit, Pali, Hebrew, old Arabic etc., in languages having no script of their own, in languages whose original script is difficult to learn and is time-taking, languages whose original script is difficult for being used in telegram, typewriter or teleprinter.

6. Encourage common festivals, common social functions and observances.

7. Encourage marriage and other socialities among people living in different corners of the world.

8. Encourage people to learn as many different languages as possible.

9. Translation of literary works in different languages.

10. Using the same theatrical stage for programmes in as many different languages as possible.

11. Encourage one-religion-groups of people to take part or leading part in other groups, social functions (it may go against their faith to take part in religious ceremonies of another group, but it will not go against their faith to take part in other groups, social functions.)

12. Preach the PROUT philosophy of cosmic inheritance and cosmic goal as part of the EMS programme.

13. Preach the PROUT Philosophy of anti-exploitation amongst all.

14. Establish all other factors that may encourage and strengthen human fraternity.

ERAWS Central Stores (ECS)

A. ERAWS Central Store-I. This section deals with mechanical goods and general goods.

B. ERAWS Central Store-II. This section deals with electrical goods and miscellaneous goods. Tailoring is a branch of this section.

C. ERAWS Central Store-III. This section deals with books published by AMBE.

BHUKTI-PRADHANA

Election of Bhukti Pradhana

Sadvipras (those who are adamantly strong in 16 points) of a Bhukti (District) are to elect one BHUKTI PRADHANA from among themselves. The Bhukti Pradhana may or may not be an Acarya or a Tatvika, but must be an educated Grhii. He will be holding this post for a period of three years, after which a fresh election will be held.

How to hold the elections ?

There will be a central Election Commission for

conducting election of Bhukti Pradhana consisting of following persons :

1. Secretary—ISMUB Secy.
2. Member—DPS
3. Member—PRS

The electoral rolls will be prepared by the Dit. Secy. of the concerned dist. (D. S. where there is no Dit. S.) All Margiis who are adamant in 16 points and not below 18 years of age will be included in electoral rolls.

Those Margiis who could not be included in electoral rolls inadvertently may make representation to Dit. S. (E. S. where there is no Dit. S.)

The election of Bhukti Pradhana will be held in the District convention of AM to be called by the Dit. S. (DS where there is no Dit. S.) for the purpose. All Margiis on the electoral rolls will be eligible to attend the said convention.

The candidates for the post of Bhukti Pradhana will have to file nomination papers before Dit. S. (DS where there is no Dit. S.) declaring their candidature. The Dit. S. (DS where there is no Dit. S.) will be the returning officer for the district. Then the voters present in convention will elect Bhukti pradhana by secret ballot.

Bhukti Committee : The elected Bhukti Pradhana will form a Bhukti Committee consisting of the following office bearers amongst Sadvipras from the different parts of the Bhukti :

1. Cultural Secretary

2. Pracar Secretary
3. Jagrti Secretary
4. Treasurer

The Bhukti Pradhana may increase the number of the committee after proper justification and approval of the ISMUB Secy. (Central). There should be a monthly meeting of the Bhukti Committee. The Bhukti Pradhana may also call the meeting whenever he feels necessary.

Duties for B. P.

- 1) All the items of ISMUB Department.
- 2) Maintaining all records of birth, Jatakarma, marriage, social feast, Nārāyaṇa Seva, divorce., death, shraddhā and first initiation.
- 3) Report on 16 points of any individual of his/her Bhukti must first come from his/her, B. P. then after verification, the final report should come from the structural A'cārya (Dit. S., DS, RS, etc.).
- 4) BP is to settle petty disputes both of civil and criminal nature, authorising both the prosecution and defence parties to engage their pleaders. Any Sadvipra of developed conscience, well versed in Caryacarya, may be a pleader for the purpose.
- 5) To maintain sanctity of all Jagrtis, Dvājā, Pratika and Pratikṛti of the Bhukti with the help of Jagrti secy. and others.

6) To maintain Social Solidarity of the Bhukti never allowing individual interest of any person to go against collective interest.

7) He/She may take disciplinary steps against a person (in consultation with his/her Bhukti committee) for deviating from the path of 16 points.

8) To help with cash, kind, manpower and other physical and intellectual power in materialising different public welfare plans and programmes of Ananda Marga.

9) He/She is to maintain proper account of what has been collected and spent by him/her or his/her Bhukti committee.

10) To form the Bhukti Committee by selection from amongst Sadvipras for materialising the above quoted 9 items.

Purodha Pramukha may increase or decrease the duties or responsibilities of Bhukti Pradhana whenever so required, in consultation with or without consultation of central Board of Purodhas.

OFFICE RECORDS AND FILES :

Registers—1) Letters Receipt Register, 2) Letters Despatch Register, 3) Cash Book, 4) Stock Book, 5) Unit Registers, 6) Birth Registers, 7) Jatakarma Register, 8) Marriage Register, 9) Divorce Register, 10) Death Register, 11) Shraddha Register, 12) Initiation Register, 13) Board Register, 14) Court Register, 15) Inspection Register, 16) List of Blocks, Ranchayats and Villages.

Files—1) Correspondence with Centre, 2) Corr. with DS/Dit. S. 3) Corr. with Govt. Office, 4) Corr. with Genl. Public, 5) Corr. with Units, 6) Corr. with Boards, 7) Paper cuttings.

SAMAJA MITRAM AND SMARTA, JIIVA MIRTAM AND DHARMA MITRAM :

The Bhukti Pradhana of a particular sector within whose jurisdiction there will be the largest number of A-class AMPS Committees shall be known as a "SAMAJA MITRAM" of that particular sector for that particular half year (1st January to Vaeshákhii Páruimá/Vaeshákhii Páruimá to 1st January). He shall be allowed to use the words "SAMAJA MITRAM" prefixing his name till another man of that very sector acquires this respectable rank. A Bhukti Pradhana retaining the status of "Samája Mitrams" continuously for two years (4 half-years) shall be eligible to prefix the word permanently to his name (not hereditary). A permanent Samaja Mitram can no longer hold the post of Bhukti Pradhana. If a Bhukti Pradhana is a Grhii Acarya, he shall use the word "SMARTA" and not "Samája Mitram".

A "SAMAJA MITRAM" having largest number of A-class AMPS committees within his jurisdiction in

* N. B.—1. Numbers of files and registers may be increased according to necessity.

2. A District map (Political) should be in the office of BP.

the entire world shall be known as "JIIVA MITRAM". A Bhukti Pradhana retaining the status of JIIVA MITRAM continuously for two years (4 half-years) shall be eligible to suffix the words permanently to his name (not hereditary). A permanently Jiva MITRAM can no longer hold the post of Bhukti Pradhana. If a Bhukti Pradhana is a Grihi Acarya he shall use the words "DHARMA MITRAM" not "JIIVA MITRAM".

On the basis of guidelines mentioned above, each sectorial secretary is to declare the name of SAMAJA MITRAM/SMARTA for his respective sector on 1st January and on the day of Vaeshakhii Purnima. Immediately thereafter Central office will declare the name of JIIVA MITRAM/DHARMA MITRAM for the whole world.

Formation of Board :—All the departments and sections of AMPS have boards (from Central level to Village level) to materialise their respective programmes. The list and details of the different boards as follows :-

Total number of boards attached to the lowermost level (village level) of AMPS Committees should be the same as the uppermost level (Central Committee).

Some of the boards attached to the lowermost level which may not be require to render any direct service to that particular level may help its sister board in the next upper level or other upper levels.

The minimum number of members in a board shall be three and the maximum, seven. The members may

may not be educated persons but must have developed sense of responsibility and one man can not be member of more than one board.

List of boards attached to a single committee of AMPS :

- 1) Dharma Pracar Board, 2) Education Board,
- 3) AMSAI Board, 4) AMJAS Board, 5) AMPES Board,
- 6) Relief Board, 7) AMURT Board,
- 8) AMUPRESO Board, 9) Publication Board,
- 10) RAWA Board, 11) RU Board, 12) Commerce Board,
- 13) AMUS Board, 14) Finance Board,
- 15) Farm Board, 16) Farpro Board, 17) Land Board,
- 18) Construction Board, 19) Social Security Board,
- 20) Industry Board, 21) Inpro Board,
- 22) Food and Care Board, 23) Press & Printing Board,
- 24) Medical Board, 25) PCAP & CL Board,
- 26) TBPW Board, 27) EMS Board, 28) Society Building Board,
- 29) Women's Welfare Board, 30) GV Board,
- 31) HPMG(L) Board, 32) PWSA Board,
- 33) AMURTEL Board, 34) Jagrti Board, 35) PRS Board.

'A' class and 'B' class committees

The ISMUB Secy. is to bring all committees in two categories. (A) The committees which have formed all boards concerning all the departments and sections (total no 35) shall be announced as 'A' class committee of AMPS. The committees Where the total number of Boards is less than 35 are to be declared 'B' class committees of AMPS.

It shall be the duty of the convened structural workers and ISMUB Secretary to elevate the status of 'B' class committees to that of 'A' class committees with the help of all people (those who are adamantly strong in 16 points) as early as possible.

How to start the work ?

1. For the massive and intensive pracaar the Bhukti Pradhan will see that our units are formed first in all the blocks of the Bhukti. Then programs should be chalked out to cover all the panchayats and villages.

2. Stress should be given to form the boards as per the guidelines already given.

3. Our own Jagrti should be constructed at the Bhukti HQ.

4. Newsletter—BP will help DS/Dit's NL to get his/her published on time.

UPABHUKTI-PRAMUKHA

Upabhukti pramukha—U. B. P.

1. What is Upabhukti (U.B.P.) ?

(A) Where there is Block System both in urban and rural areas.

(B) Where there is block system in rural areas but not in urban areas, Upabhukti means :

(i) Block in rural areas.

(ii) Municipal Jurisdiction in urban areas.

(iii) Where municipal Jurisdiction is very big (Cal, Bombay etc. and includes more than one police station within its scope. Upabhukti means jurisdiction of different police station areas (in Cal., Bombay etc. there shall be many Upabhuktis within the Municipal areas).

(C) Where there is no Block system either in urban or in rural areas, Upabhukti means an area having a population of one lakh (100,000)

2. Election of Upabhukti Pramukha :

Sadvipras (those who are adamantly strong in 16 points) of an Upabhukti (Block) are to elect an Upabhukti Pramukha from among themselves. The Upabhukti Pramukha may not be an Acarya or a Tatvika, but must be an educated Gthii. He will be holding this post for a period of three years, after which a fresh election will be held.

How to hold the election ? There will be a Central Election Commission for election of Upabhukti Pradhan consisting of following persons :

1. Secretary—ISMUB
2. Member—Social Security Secretary (Central)
3. Member—DPS
4. Member—PRS

The electoral roll will be prepared by the Dist. Secy. of concerned dist. (D. S. where there is no Dist. S.) All Margis who are adamant in 16 points and not below 18 years of age will be included in electoral rolls.

Those Margis who could not be included in electoral rolls inadvertently may make representation to Dist. S. (D. S. where there is no Dist. S.)

The election of Upabhukti Pramukha will be held in the Block convention of AM to be called by the Dist. S. (D. S. where there is no Dist. S.) for the purpose. All Sadvipras on the electoral rolls will be eligible to attend the said convention.

The candidates for the post of Upabhukti Pramukha will have to file nomination papers before Dist. S. (D. S. where there is no Dist. S. declaring their candidature. The Dist. S. (D. S. where there is no Dist. S.) will be the returning officer for all the Blocks of the district. There the voters present in convention will elect Upabhukti Pramukha by secret ballot.

3. Upabhukti Committee :

The elected Upabhukti Pramukha will form a Upabhukti Committee consisting of the following office bearers from amongst Sadvipras from the different parts of the Upabhukti :

- 1) Cultural Secretary.
- 2) Pracar Secretary.
- 3) Jagrti Secretary.

- 4) Co-operative Secretary.
- 5) Treasurer.

The Upa-Bhukti Pramukha may increase the members of the committee after proper justification and approval of the Social Security Secretary (Central). There should be a monthly meeting of the Upa-Bhukti Pramukha may also call the meeting wherever he feels necessary.

4. Duties and responsibilities of Upa-Bhukti Pramukha :

1. To open as many "AMPES" schools as possible to increase the percentage of literates in the concerning U. B. P.
2. To develop and maintain a high standard of morality with the help of H. P. M. G., P. W. S. A. and other sadvipras.
3. To increase the purchasing power of local population with the help of PROUTIST and other SAD-VIPRAS.
4. To open as many "AMUS" units as possible to meet the requirement of local population.
5. To increase farm production (FARPRO) and Industrial production (INPRO) at the UPA-BHUKTI.
6. To make UPABHUKTI self-supporting in food and clothing either in material or in its money value

(With that money people will purchase the required food and clothing).

7. To protect life, property and prestige of weaker sections of the Society with the help of male volunteers engaged in social service, G. V., S. S. A. C., Stuvol, PMSA, and others.

8. To start as many co-operative units (both "Producers" and "Consumers").

9. To start requisite number of medical units in the Upa-Bhukti in co-operation with medical section (like some body is dying of starvation or malnutrition).

10. To start charity homes (Children's Home, Invalids Home etc.) in co-operation with Relief section, AMUPRE-SO and EMS (This will enable them to increase the percentage of literacy, develop the standard of morality and check the death due to starvation or malnutrition).

Upa-Bhukti Pramukha office: There will be one permanent office of the Upa-Bhukti Pramukha in our Jagrti building.

Office records and files:—

Registers—(1) Letter receipt register (2) Letters despatch register, (3) Cash book, (4) Stock book, (5) "AMPES" school register, (6) AMUS unit register, (7) FARPRO unit register, (8) INPRO unit register.

Files—(1) Correspondence with centre (2) Correspondence with DS/Dit. S. (3) Correspondence with Govt. Offices (4) Correspondence with general public (5) Correspondence with Bhukti Pradhana (6) Correspondence with unit committees. (7) Correspondence with AMPES, AMUS, FARPRO, INPRO and cooperative units.

5. Sandhivigrahika, Janamitram and Lokamitram:—

(A) **Sandhivigrahika**—Upabhukti Pramukha within whose Upabhukti there shall be maximum number of functioning cooperatives (Producers' & consumers') in a half year in the entire region, provided that the percentage of literacy in the Upabhukti is more than 25 (Purodha Pramukha may change this whenever necessary) and no body in that Upabhukti died of starvation or malnutrition during the concerning half year, shall be known as 'SANDHIVIGRAHIKA'.

He shall be allowed to use the word 'Sandhivigrahika' prefixing his name till another man of that very region acquires this respectable rank. An Upa Bhukti Pramukha retaining the status of Sandhivigrahika continuously for two years (4 half years) shall be eligible to prefix the word permanently to his name (not hereditary). A permanent Sandhivigrahika can no longer hold the post of Upa Bhukti Pramukha.

(B) **Jana Mitram**—A Sandhivigrahika having largest number of functioning co-operatives (Producers &

Consumers) in 1 half year within his jurisdiction in the entire sector is to be known as "Janamitram". Regarding "Janamitram" of permanent nature Rules are just like those of "Sandhivigrahika".

(C) Lokamitram—A Janamitram having largest number of functioning co-operatives (Producers' & Consumers') in half year within his jurisdiction in the entire sector is to be known as "Lokamitram". Regarding Lokamitram of permanent nature, rules are just like those of "Sandhivigrahika" and "Janamitram".

On the basis of guidelines mentioned above each Sectorial Secretary is to declare the name as "Janamitram" for his respective sector on 1st January and on the day of Vaishakhi Purnima. Immediately thereafter the central office will declare the name of "Lokamitram" for the whole world.

6. The Bhukti Pradhana of Bhukti may include Upa Bhukti Pramukha in his/her Bhukti committee but the Upa Bhukti Pramukha must not hold any portfolio in the Bhukti committee.

7. Date of Election of Upa Bhukti Pramukha—In Bhuktis where Bhukti Pradhana have already been elected, Election of Upa Bhukti Pramukha should be done within a period of three months from the date of election of Bhukti Pradhana.

8. All the Bhukti Pradhans and Dit. S. (DS where Dit. S. is not posted) should submit a complete list of

Blocks in their respective districts to the Social Security Secretary, (Central) and they should see to it that elections of Upa-Bhukti Pramukhas of all the Blocks are completed within the target date (i. e. 31. 1. 1978).

ERAWS UNITS :—

As we have said earlier, one of the twin objectives of ERAWS is selfless Social Service (Jagaddhitaya ca) and this JAGAT, this world of ours is covered with over 170 countries—Some are very big, some medium-sized and some are small. And the ERAWS is determined to carry the message of love and service to each and every country. With that end in view, ERAWS had for administrative convenience, divided the globe into 9 Sectors, 95 Regions, 465 Dioceses, 4595 Districts, 160,000 Blocks, 1600000 Panchayets. Obviously, it is a stupendous job to do social service in the nooks and corners of the globe. Hence, the ERAWS is earnestly trying to find good service-minded people in each and every country. ERAWS proposes to entrust right type of people with the duties of selfless service. Hence we need to create at least one good ERAWS worker in each block (to be known as BEO) and each Panchayet (to be known as PEO) to serve God's loving children in both the Hemispheres.

Priorities of work for ERAWS Unit

ERAWS UNITS, immediately after assuming responsibility should give priorities to different items of work in the following order :

AYR 11.11.78

1. AMSAI SCHOOL (Block level)
2. AMJAS SCHOOL (Panchayat level)
3. Creation of ERAWS UNITS (Panchayat level)
4. AMPES in village level.
5. Land for AMSAI and/or AMJAS and/or AMPES School.
6. Medical Units
7. Other ERAWS works like EMS, PCAP & CL etc.

* * *

10 compulsory items for NL

Not only are these points important for newsletters, but, also they contain the basic programme which has been very much emphasized by Him, and that He is asking for more and more newsletters to see what is being done. It means that all the 10 points must be materialized and the news of them published in the concerning level newsletters: Remember, if you are unable to do good work on the 10 points, you will be unable to produce an informative newsletter. These points should not be printed in the newsletter one after the other, rather express the work done under each of the points dramatically and in a nice way. The 10 points are as follows :

1. 16 points.
2. 17 Items.
3. Movements : EFA, SSFA, FFA, DFA.
4. AMURT.
5. RU and RAWA.

6. RM and Social Function.
7. STUVOL (Student Volunteer).
8. a) For Males : HHCDMP (Homes, Hostels, Cheap Kitchen, Dispensary, Master Unit, Press).
b) For Females : HHCDNVLA (Homes, Hostels, Cheap Kitchen, Dispensary, Nari-abhyadaya, Volunteers and Lady Association).
9. Master Unit.
Items of Master Unit :
a) Free Hostel
b) Children's Home
c) Retiring Home
d) Invalids, Home
e) Medical Dispensary
f) Nursing Home
g) New Life Asylum
h) Ananda Marga Academy of Light
i) School
10. R, JY, CF, CI :
Regular Painca Seva
Jagrti Yátrínivas
Compulsory Farming
Compulsory Industry

Ananda Marga Children's Home

The central concept round which the entire social fabric was built up was to insure complete Physico-Social-Spiritual protection to every individual and to provide opportunity for the development of integrated personality of all.

Therefore, providing essential protection and care to poor, neglected, uncared for Destitute Child, whom there is none to look after properly and whose talents are likely to be lost and potentialities exploited by the unsocial elements, is the collective responsibility of the society. It is thus the bounden duty of every member of the society, to extend co-operation for the full Intergrated development of the Destitute Child. By so doing the society or the individual will not be granting any favour to the neglected children but will only be giving their due.

With this end in view ANANDA MARGA CHILDREN'S HOME is opened. It aims at providing PARENTAL CARE and full opportunity to the DESTITUTE CHILD in fulfilment of the above objectives.

How to start an A. M. C. H.

Relief Section of ERAWS has plans to start AMCH in each and every Block of every sector.

(51)

The Home superintendent (a W.T. worker) or any temporary Home In-charge will be responsible for the opening, maintenance and supervision of the Home.

System of Admission

Application in prescribed proforma will be invited from time to time by the Home supdt. or Bhukti Pradhana.

As far as practicable, the selection will be made in order of the following preference, depending on the capacity of AMCH.

- 1) Poor and Parentless.
- 2) Poor and fatherless, but mother alive.
- 3) Poor and motherless, father alive.
- 4) Poor but not parentless but unable to maintain owing to acute poverty.

Candidates selected by the selection Board will only be admitted.

Advisory Committee

Each AMCH will have an advisory committee consisting of 5 to 7 members as follows :

1. Chairman.
2. Secretary—ex-officio superintendent of the Home.
3. Treasurer.
4. Members.

The committee should assist Home suptd. in recruiting suitable candidates for the Home, raising funds, and over-all maintenance of the Home. The Home suptd. should convene a monthly meeting and review the over-all progress of the Home.

Dress

Prescribed dress i. e. yellow shirts, royal blue shorts, white socks and black shoes. They will use the prescribed uniform inside the Home premises.

Badge

Every boarder will be provided with a monogram.

Education

As far as possible the children will be educated in the educational institutions run by ERAWS and in such cases the syllabus will be as prescribed in the Teachers' Guide Book for Ananda Marga Pracarak Samgha schools. Coaching classes may also be arranged in A. M. C. H. itself for such children who can not be admitted in the aforesaid educational institutions, with a view to prepare them for university or Board's examination. In want of such facilities the inmates will be admitted in the nearest school and college of the localities.

— o :—

Ananda Marga Students Home

PURPOSE :—The real meaning of the term "society" is embedded in the spirit of moving together. The movement of the entire social cycle is to be directed towards progress and prosperity of each and every individual. None is to be left uncared for. Yet a number of young boys and girls who are the builders of the society are deprived of the opportunities to get themselves educated and established in social life. The physico-psychospiritual development is in true sense development of our integrated personality. It is the duty and responsibility of the society to provide essential factors and congenial circumstances to the poor and needy students. With this end in view AMSH is started.

Condition for Admission :—

Every student who is meritorious, intelligent but too poor to bear the full expenses for his boarding, lodging, and education is a deserving candidate for AMSH. Those students who are already 8 years of age or above are entitled to apply for admission. College students below 18 years of age may be admitted to an AMSH under special considerations.

The Home will provide lodging, boarding and clothing (excluding Tuition fee and other fees of the candidate). The rate will vary from time to time subject to the decisions of the Home superintendent.

ADMISSION:—Application in prescribed proforma will be invited from time to time by the HOME superintendent and the Bhukti Pradhana of the Bhukti in which the Home is situated. The selection will be made on the basis of the following order of preference :

- a) Poor and parentless.
- b) Poor and fatherless, mother alive.
- c) Poor and motherless, father alive.
- d) Poor and not parentless, but unable to maintain themselves due to acute poverty.

Duties of the boarders

The Home inmates will have to abide by the discipline of the Home as laid down by the Home Authorities. Every boarder will have to observe strictly his individual routine of work as prescribed by the Home superintendent.

The AMSH will have detailed guidelines for various items of Home management.

ANANDA MARGA RETIRING HOME (AMRH)

AIMS: The objective of human society is to create a congenial atmosphere wherein an individual shall get proper scope for his allround development including physical, mental and spiritual strata so that he

might not feel, in his childhood, adolescence and old age that his life has become useless and incapable of maintaining the flow to the pinnacle of human glory. But unfortunately in certain parts of the globe, there are people who are forced to live lives, completely helpless and uncared-for. People, particularly those after superannuation find it very hard to live their retired life with any meaningful and constructive purpose. Ananda Marga Retiring Home—a Relief unit affiliated to Relief section of ERAWS is a safe and really golden Home for those people who are deprived of proper care and security in their own worldly families.

There are provisions for separate Homes for Males as well as Females. The retiring Homes for Females are affiliated to **WOMEN WELFARE SECTION**.

The applicants who qualify for admission into the Homes are required to pay a certain amount of money as fixed by the Home Authorities, towards their monthly Meal and Sundry Expenses.

CONDITION FOR ADMISSION

- i) Those who are retired and neglected in the family.
- ii) Those who are retired and who want to lead peaceful spiritual lives in Ashramic environment.
- iii) Those who are old (not necessarily employees) but who want to lead peaceful spiritual life in Ashramic environment.

The candidate must address their applications to the superintendent of AMRH. All the applications will be judged on merit and selections made.

The Home inmates will have to abide by the rules and regulations of the AMRH, and in return, the Home must provide the desired peaceful environment to the Home inmates.

Ananda Marga Universal Relief Team

(Lady Managed) AMURTEL

In order to bring a better speed in all the relief activities of Women's Welfare Section a new organisation, henceforward to be known as AMURTEL has been formed. It includes relief activities of mothers, sisters and daughters, of temporary and permanent nature. To some extent it is like a combination of ANURT and AMUPRESO, although it includes certain special items which male counterparts are not required to take.

Scope of activity :—All relief work of both temporary and permanent nature (Combination of AMURT and AMUPRESO of male side) coming within the scope of RI, RII & RIII i.e. Children's Home, Student's Home, Sister's Home, Cheap Hostel, Academy of light, Handicapped People's Home, all sorts of ASYLA etc, relief work in flood, famine, earthquake, all natural and man-made calamities etc for ladies and managed by ladies.

Wherever possible it will render economic and other aids to similar units which are for males and managed by males.

All relief of temporary nature which have not yet been included in the list of RI, RII and RIII, but people are in need of such relief bodies may also be undertaken by this section.

The Proposed Ananda Marga University

AT ANANDA NAGAR

No one will deny the present-day education system is both the East and West is full of defects and drawbacks. Hence the powerful thinkers and educationist all over the world are very critical of the systems and demanding a thorough overhauling of the educational process. Very often we hear from these learned critics that the present "Education" has been "purposeless" and "directionless", and it has been miserably failed to deliver the goods to those who look up to it.

Though thinkers and educationists define "Education" in different ways, they all agree that education in its essence, is intended to bring out the latent possibilities, qualities and virtues of human heart and brain. *Sā Vidya' yā Vimuktaye* that is proper education that results in total emancipation from all bondages-physical, mental and spiritual. But regrettably, the present "Education" is bereft of any life-giving concrete ideal, without any specific noble purpose to serve and any direction to move. Obviously, after years of efforts and labour youths come out from the so-called "Education" centres with some stamped degrees but not "Educated" in the effective ways to deal with the pressing problems they are faced with in life. In course of their practical life, beset with grim realities, they find themselves utterly

unfit. Physically, they are not capable of solving their "bread and butter" problems, intellectually, they are not evolved enough to grasp many of the world's problems in their proper perspective, far less make any original contribution to the store-house of the world wisdom. Spiritually, they remain as immature as ever. Naturally, the younger generation today, utterly skeptical of the present education, is demanding a more effective and scientific system of education based on basic human needs—physical, psychic and spiritual.

It is shocking to see that just as agriculture in the Indian Subcontinent is carried along primitive lines with hopelessly unsatisfactory output, educational system in most countries are also unsystematic, unscientific and unproductive. The syllabus, curricula, methodology, and systems of examinations are not at all modern. In the capitalist West, of course, great changes have been introduced in the educational field but then it suffers from one great defect; the total absence of healthy spiritual contents in educational materials. Its inevitable consequence is the lopsided development of the educants, the whole West grows grossly materialistic with a devastating backlash on its moral and social values.

In view of great changes in social thinking and activities and external social structure, Ananda Marga stands for a thoroughly pragmatic and revolutionary educational system. With this end in view, Ananda Marga intends to spread its own concepts, philosophy and psychology of education in the society. Hence to give a concrete shape

to its cherished ideals of education, Ananda Marga pracaraka Samgha has decided to set up a full-fledged university at Anandanagar, Purulia the place of its Central Headquarters in West Bengal.

Ananda Marga pracaraka Samgha has a distinct spiritual and social philosophy of its own to offer to the world. Ananda Marga believes human personality is three dimensional and hence, there should be simultaneous growth in physical, psychic and spiritual strata. Human existence in an ideological flow and to maintain the unhindered flow, a congenial social environment is a prime necessity. That is why Ananda Marga preaches a philosophy of subjective approach through objective adjustment. So in keeping with its subjective-objective philosophy the Ananda Marga university to be christened as "The Ananda Marga Bhagavat Dharma Vishvavidyalaya will be dedicated to the highest ideals of humanity, morality and spirituality, will strive to bring about a happy blending between occidental extroverted sciences and oriental introverted philosophy.

The proposed university in character, will be a residential one. But at the same time, it will have its branches in other parts of the world. Besides the study of Humanity, Physical Science, Commerce, etc. the proposed university will put greater stress on Teaching of Oriental and research Schools of Medicine, Divinity courses (graded course of Spiritual Philosophy, Yoga and Tantra), and major world languages. It is gratifying to note that many recognized intellectuals and reputed education-

nalists of India and abroad who almost hold the same views on philosophy and Education as those of Ananda Marga have already expressed their satisfaction at the idea of setting up such a university.

The educational Department of "Ananda Marga" sincerely hopes and trusts that with sustained moral and intellectual support of the genuine intellectuals and financial help of all sections of society, the idea of a full-fledged ideal university being set up shall not be a difficult dream to realise.

—o o—

Who is Who in ERAWS

1. ERAWS SECRETARY — Keshavánanda Avadhuta
2. Education Incharge—I — Purnananda Avadhuta
3. " " II — Vijayánanda Avadhuta
4. " " III — Asimánanda Avadhuta
5. AMSAI Secretary — Girijánanda Avadhuta
6. AMJAS " — Tapesvharánanda Avadhuta
7. AMPES " — Purnánanda Avadhuta
8. Relief Incharge—I — Purnánanda "
9. " " II — Ramananda "
10. " " III — Girijánanda "
11. EMS Secretary — Vijayánanda "
12. PCAP-CL Secretary — Asimánanda "
13. AMUPRESO Secy. — Girijánanda "
14. Medical Incharge — Tapesvharánanda "
15. AMURT Secy. — Rámánanda "
16. T. B. P. W. Incharge — Girijánanda "
17. W. W. S. Secretary — Avadhutika Ananda Bharati
18. Relief Incharge(L) — " Ananda Karuna
19. Education Incharge(L) — " " Gita
20. AMURTEL Secretary — " " Karuna

ADDRESSES

ERAWS Central office : Anandanagar, P.O. Baglata,
 Dist. Purulia. (W. B)
 „ Camp Office : 511, Jodhpur Park, Calcutta 68.
 Delhi Sector : A2/207, Janakpuri,
 New Delhi-110058.
 Hongkong Sector : P.O. Box 30-5, Taipei (Taiwan),
 R. O. C.
 Manila Sector : 1354, Paz St. Paco, Manila
 (Philippines).
 Suva Sector : 279, Chalmers St. Redfern
 N. S. W. 2016, (Australia)
 Newyork Sector : 854, Pearl St.
 Denver Co-80203, (U.S.A.)
 George Town Sector : RUA Freicaneca 228 Apt-112,
 Belavista, Saopaulo (Brazil).
 Berlin Sector : 2B-4B Aelbrech Str., 3023 PC
 Roterda n, (Holland)
 Cairo Sector : P.O. Box-4055, Nicosia,
 Cyprus.
 Nairobi Sector : P.O. Box-328, Mamprobi,
 Accra (Ghana).

이

가